1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

Tiribi *zhgu-ring'* and the Terraba *zhu-ring'*, seem to be specific; but the Cabecar, *kong-wo-hor'-kn* is "the atmosphere burns," while the Brunka *jŭ'-kre* is simply "fire." 197

Like the two or three cases of imperfect plural in Bri-bri, already mentioned, the Terraba has a single plural word; or rather only an approach, a sort of transitional form. *Zhgring* is a rib, and *zhgring'-ro*, the ribs in their collective sense, rather as the bony case of the thorax, than as the several bones.

As stated above, the compound words in the vocabulary of Bri-bri are divided by a + sign between the component parts. In the other languages, there are doubtless many that have not been properly separated, because I have not ventured to make theoretical divisions, and have only separated those that were obviously compound. My less perfect acquaintance with them has not warranted me in this step, nor in the probably unnecessary detail of analysis to which I have subjected the language of Bri-bri.

In Terraba the 3d person, singular, pronoun *kwe*, while not varying for gender or number, has three forms which always appear according to a peculiar condition, thus:

he, she, (sitting or lying down)	so'-kwe.
" " (standing)	shon'-kwe.
" " (going)	hor-shon-kwe'.

In Brunka, I, thou, he, (or she) and we, (*a-dĕ-bl'*, &c.,) are used with the termination *dĕ-bl'* whenever they occur alone. When combined with other words in a sentence, the first syllable only (*a*, *bu*, *i*, and *ju*) is used. The termination is almost an integral part of the word and must be used when alone. This is the reverse of the termination *re* in Bri-bri, which is rarely used except in a sentence, and then only for euphony or emphasis, and at the option of the speaker.

Chapter III.

Vocabulary of the language of the Bri-bri Indians.

[Note.—In this, and in the accompanying vocabularies, the vowels have the same sounds as in Spanish, unless marked with a special sign; *ĕ* is pronounced as in English *met*; *i* as in *pin*; *ŭ* as in *mum*. *J* has the sound as in *John*; *ng* as in *thing*; *ñg* like the French nasal *n*; *kh* like *ch* in the German *ich*; *h* is aspirated as in English. A few words having unusual vowel sounds are noted separately, not to add unnecessary complication of conventional signs; like *si-ul'*, blue and *ku-ku'*, ear. 104 128 194

Compound words are written with a + sign between the component parts. Accent is of great importance, the change in position of the ac-

1:Gabb N-5 (1873-1874) 1876
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104 128 194 cent sometimes changing the sense of the word entirely like *i-juk'* to drink, *i'-juk* earth, soil.]

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to ache	i-dē-ll'-na	See *pain.*
to adhere	i-ba'-tsu-wa	See *against.*
afraid	sū-wa'-na	
afterwards	e'-wa	Not *i'-wa*, interrogative, "what with."
again	i-sā-ka'	See *also.*
against	i-bē-tsu'-wa	See *to adhere.*
ago	or'-a-pa	Immediately past time.
	on-i-al',	Hours ago; this morning.
	nyo-nyo'-ni	Very long ago; days, months, years.
to agree	i-shun'-lu	See *to arrange.*
	nyi'+wo-yu	*Nyi*, together.
to aim	i-shun'-sa-u	
air	kong'+shu-wang	*Kong*, see country; *shu-wang*, from *si-wang'*, wind.
alike	nyi+ke'	*Nyi*, together.
	nyi+ishtsei'	Exactly alike; *tsei*, much, applied to words or two people speaking alike.
alive	tse'-ka	See *awake.*
all	song	
	o-ri-te-ne'	
alligator	to-rok'	
alone	e'-kur	*E* (*ei*) one.
	e'mi	Used in the sense of *only.*
alongside	i-yaw'-mik	
already	je-bak'	
also	i-sā-ka'	See *again.*
always	shu-ar'-i-a	
angle	bē-ta'	A point; the angle of a surface or the corner angle of a solid.
	si-chi'-a	The angle of a prism; see *square.*
angry	o-ru'-na	
ankle	o-ra-bo'	
ant,	tsa'+wak	*Wak*, people, tribe. *Myrmecophaga jubata.*
ant-eater	u-ri'	*Tamandua 4 dactyla; ta*, a forest clearing; from its being often found in such places.
	te'+u-ri	

3:Stone E-5 (1945) 1949
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APPENDIX C: COMPARATIVE VOCABULARIES

127 192 THE following is a comparative vocabulary of the Boruca language of words used in this paper. The earliest vocabulary is that of Valentini, dating from 1862. This has been taken from Lehmann, 1920, vol. I, pp. 346–48. In the chart, it is listed as Valentini, 1920. The next oldest are those of Gabb and Monseñor Thiel, and are placed according to their publication dates, the first being Gabb, 1881, and the second Thiel, 1882. The second Thiel vocabulary is taken from Lehmann, 1920, vol. I, pp. 346–56, and was collected in the year 1892. It is listed as Thiel, 1920, in the chart. The following three lists are from Pittier dating from the years 1891, 1892–96, and published by the National Museum of Costa Rica in 1941. Because of this, it is listed as 1941. The last Pittier vocabulary appeared in 1908. The final column was gathered by 192 the writer in 1945, and contains the Boruca 104 name for the principal items mentioned in this paper. The orthography used in the 1945 column is based on the international phonetic alphabet of G. H. Camerlynck. This alphabet was accepted at the International Congress of Phonetics in 1926. The key to this spelling is given below. (Due to the difficulties involved in obtaining special phonetic characters and setting these in the typeface as used herein, certain substitutes in the phonetic alphabet have been made. It has been necessary to make

[p. 42-A]

3:Stone E-5 (1945) 1949
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APPENDIX C:
COMPARATIVE VOCABULARIES

two alterations from the original — the *ɛ*'s are different from those in the Camerlynck alphabet; *ɣ* represents an alternative form of the character used by Camerlynck.) 192 104

It should be noticed that apart from the differences caused by lack of standard phonetic alphabet, the language has been slowly changing during the period of years represented by these lists, and that certain indigenous words are being replaced by hispanic forms.

KEY TO PHONETIC SPELLING

a: Like *cat*, *hat*
ɑ: *ah*, like *a* in Latin.
e: like *May*
ɛ: like *wet*, but with long vocalic sound
ə: like mute *e* in English
i: like *ee* in English: *sleep*
o: like *ob* in English
ɔ; *æ*: like *cast* in English
ø: like *custom*, or better, like *eu* in French, or *ö* (*oe*) in German: *Goethe*
b, *d*, *f*, *g*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *z*, like in English
ŋ: almost like *ng* in English, or like *gu* in French
ʃ: like *sh* in English
ʒ: like *Genevieve*
w: like *what*, but without expiration
j: like *yet*
y: like *ü* in German: *Glück*
ɥ: like *ü* in German: *Glück*

[p 42-B]

4:Pittier de Fabrega B-5 (ca. 1900) 1903
SA19 Talamanca SA19

539 willed, "May he let me have the whistle! May he look back into the house!" And as this happened, Sibú ran away and ran on whistling all the while. Meanwhile Sórkura thought he would go and set him an ambush on the path. He took four of his spears and his shield, hung his conch upon a string around his body, and said to his people: "I will go and kill Sibú; when you hear my conch resound, Sibú shall be dead. Then you are to warm up my cacao, as I will soon be back." He then went and waited for Sibú to pass by, and when Sibú came along, he threw one of his spears at him. But Sibú had on the back of his head another ear, which warned him that some one was going to shoot at him. The spear fell noisily on his side. Sórkura made another throw, but without effect. And now Sibú took one of the spears in his hand, and threw it at Sórkura, who received it on his shield. Then Sibú willed, "I will kill Sórkura; may he look over his shield!" Then he took a new aim, and Sórkura was shot just in the middle of his face. And Sibú took the conch, and blew: *Tuú, tuú*, so that the woods resounded, and he cut Sórkura's body into pieces with his knife, and made it into flesh, bones, blood, and bowels, which ever since have been [787] things of ill-omen to us.[1] Sórkura's people waited long, and kept his chocolate warm for him; but he never came back. Sibú had killed Sórkura!

V. THE KING OF THE TAPIRS.

[825] Like the wild hogs and the deer, the tapirs have also their king. Two Bribri went hunting into the woods, each one carrying his bow and arrows. They met with a white tapir, and tried to kill it; but they did not succeed. Both ran after it, but they lost its track, and one of them went astray, no one ever knew how. The other looked for him everywhere, but did not find him. So he went back to his home, where he asked for his companion, and, as he had not come back, everybody thought that he had met with a mishap, and lost his life.

The lost man ran far away behind the tapir until he lost sight of it; then he stood still to rest. Soon his ear perceived the crowing of a cock. He then thought that there was some house near, and, having gone to see, he got to a large *palenque*.[2] He went in, and

[1] Every time the Indians find in the woods leaves sprinkled with blood, or bones and excrement, the origin of which they cannot explain, they see in them Sórkura's relics, and turn away with awe; also leaves having the appearance of being spotted with blood, such as frequently occur in certain groups of plants (*Araceæ*, *Begonia*, *Columneæ*, etc.), are considered to be of the same origin, and are also of ill-omen for the undertaking they are engaged upon.

[2] Palenque is the *Spanish* or possibly *Nahua* word employed in Costa Rica to designate the large conical houses of the Bribri, who call the same *d-sarí*.

[104]

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197 in Térraba (Tiribi), a custom pointing to the former contact in times long past between the [535] two groups. It is common for a singer not to understand the words that he is singing, giving as an excuse that they are from "the grandfathers" in "their old language." This is the outstanding characteristic of the Bribri. From pre-Columbian times, he appears to have been a culture borrower and he certainly is today. This is particularly true with respect to nonmaterial culture and is not only noted in many of their songs and religious manifestations but [535] also in their dances (*see* Dances), especially on the Pacific slope.

114 The most complete studies of the Bribri tongue have been made by Pittier and Lehmann.[49] Schuller, of course, includes all Costa [197] Rican languages in his Maya-Carib-Arawak complex.[50] With reference to the Cabécar speech, outside of Lehmann, Gabb and Thiel are the only sources to produce more than a passing vocabulary.[51]

212 **Linguistic Symbols.** Throughout this study, indigenous terms are written in symbols which ● 104 are used by the Cabécares and Bribri in their schools when writing their mother tongue. They are based on a study made by Ricardo Pozas of the *Instituto Indigenista Nacional of Mexico* and checked by Dr. Mark Hanna Watkins who was lent to the Costa Rica government by the *Instituto Indigenista Nacional of Guatemala* for this express purpose. It is the alphabet actually in use in the Indian schools in Costa Rica. Except for certain distinct symbols, the majority are those found in the international phonetic alphabet.[52]

[194] The greater portion of the following explanation is a free translation of the key to the symbols used in the Cabécar primer[53] (*ʒis mą iɨɔ*) written by Ricardo Pozas Arciniéga.

194 ɔ is a central vowel which is pronounced as the vowel in the word "but" in English. This vowel varies up to a high front position, and is frequently substituted by the vowel *u* in many words.

ą, ẹ, į, ọ, ų, nasalized vowels.

[49] Pittier, 1898; Lehmann, 1920, vol. 1.
[50] Schuller, 1928.
[51] Lehmann, 1920, vol. 1; Gabb, 1875; Thiel, 1884